[redacted]

Must Remain in
Transcription Room

M 2338

Thursday December 12, 13, 1973

The Land.

MR. NYLAND: Yeh. Is it going already? O. K. So I hope you like this newer arrangement of the room, huh? Every once in awhile you have to make changes in your life and also in your surrounding. I like it very much for myself because every time that someone comes who hasn't seen me for a month, he will find the furniture in different places. And I always find a good excuse why I do it, because in one instance, for instance, it is too warm there and in the next instance it is too cold somewhere else. So I hide the reasons why I do it. It's a stimulus from the outside which can be used for yourself and you should really discover that there is a great deal in the outside world--I would almost say practically everything--that can remind you; that is, that can be used for your wish to Work.

Sometimes I say everywhere there is the love of God. And if I'm sensitive to that there is something very beautiful that can take place, and you will feel at home. Of course it is a question always of what you, what you take with you for yourself; how you carry your own shortcomings all the time with you and naturally your own unconsciousness. But when you carry it and you see it you are reminded that perhaps it

needn't be that. And then maybe you will make an attempt to get out of it. You are living in a shell and you want to become free; like a tortise. But, you see, the difficulty is when there is trouble even your head disappears. It's much worse than an ostrich. All parts of your body become protected. Just exactly at the time when you should have the courage to see what is coming and to fight your enemy.

Now, we've had two meetings so far. There's a little bit of a sequence in it and this time it is our more or less regular Thursday which we now call trainer, a trainer meeting. Giving each person an opportunity to say what they want to say regarding Work and stimulating each other by not having a moderator so that there is no particular criticism, and listening to your different tapes over the last several weeks I think there is a certain improvement in the level and I'm glad that there is enough freedom that several of you talk. My only objection is that the recording is sometimes inaudible for some reason or other, I don't know. And also the noise is terrible. It is the crackling, sometimes I think it's the stove. I don't believe it is. It is that you're not attentive. That each person who is coming to a meeting should listen to what anyone else is saying. It's always worthwhile and if you have difficulty not to be critical that's exactly the task that you should undertake. To let things come in on you, not immediately reacting. Digest what you can and don't take what is indigestible for you. Your life would be much and much richer and you also would learn how to become selective. After all that's the whole problem, what is right and what is wrong. What do you need for your growth, what is really really essential, what can you do without, and what are the motivations of wishing to eat. Because such motivations come from your Inner Life and it is that development that you have to, you have to encourage.

I will only be here this one Thursday. Therefore I would like to

make it a little bit of a combination of trying to remind you, also perhaps Saturday and Sunday we'll be able to talk more or less practically about different things in reference to the Land here. What I believe we should do. I just would like to mention a few things that we ought to do this weekend; it's the only weekend that I will be here. It is not clean enough around here. Your kitchen is too dirty. There is much too much junk lying around the different buildings. Things have to be cleaned up and taken care of. There are a few things of course which have to be done like finishing the children's place if we can. Also a couple of ditches that have to be made for drainage or for bathrooms and so forth, whatever there is of that nature that has to be done. But in general, if as many as can come could work together as perhaps a couple of groups, but larger groups, working together for picking up this and that Firewood--attending to that. Making a few repairs here and there. Taking care of the different things that are really quite essential. Take stuff out of the rain that shouldn't remain there. Make a little shed if we have the time to do it. But principally the kitchen; it is not right. You're not attentive to it. I went through there, of course nosy as I am. And there I see stuff in the sink and dirt. The floor, of course it's just the building is new. It has to be rearranged. It is not entirely right. Quite logical I am always filled with criticism because I would almost say it keeps me going. But if it is for the good of a cause and if we all can agree then maybe we can go to town. Let's see if we can work together this weekend, that you want to come with a desire to Work and to see what ought to be done and almost, I would say, submit. That is, sometimes it's quite necessary to put yourself at the disposal of someone who is going to give you orders or is a leader or will take responsibility and you must follow even if that is not in your nature. Adaptation, flexibility; that's what we need. And when I talk about the

love of God being represented everywhere in Mother Nature but principally because that's what we know about, I talk also about emotional relationships of all of you. You do not as yet care enough for each other. For several years I've talked about it and it seems to be extremely difficult for you all to get out of your own little shell and actually start to talk a little bit with each other about each other to find out what so and so is doing and where they are living and that you are acquainted with it and that you keep on being interested and go out of your way a little bit to find out what perhaps someone else who's either a friend or an enemy could tell you also about yourself. You don't do that yet; it is lacking. It's probably difficult here because the distance of Occidental to here is greater than what we have at the Barn. But we have many more people at the Barn and there is of course a point where every day we get together because of lunches; sixty, seventy, eighty people who come to lunch. Well, that makes a difference and they have been a little bit longer there so I'm not really comparing it, but since I already noticed this kind of tendency a couple of years ago and still is there: it is a little better, yes it is a little better. I'm not such a fool not to see it, but it could be much more. Consideration, Concern. Sharing. Wishing to help participate, to really care from your heart, not from your mind. Not cold. Warm. If you can be that then be it in small things, no big deal. Just something that is really right. That you know is right. That you can then do and know that you can do it. That with that you simply accept yourself for what you are, what others are and you have a basis to stand on. No criticism if you can help that. I mean it in the sense of becoming a little mean about it. No wish to tell others how they should Work unless they ask. Things of that kind.

Alright. So, what will we now talk about? This is Thursday. It is not Group I; it's a group of interested people, I hope. But let's dot

the 'i's' and cross the 't's'. Let's see what is Work for you. What do you now understand and what is your experience. What do you wish to add to it. What is not clear as yet. I started to listen to the cassette of last week. It was raining very hard, very difficult to hear you. I didn't finish it so I don't know much about it and sometimes the questions or the statements are a little timid. So who has questions now?

Terry Bloch: Mr. Nyland?

MR. NYLAND: Yea.

Terry Bloch: This is Terry Bloch.

MR. NYLAND: Yea.

Terry Bloch: I don't feel I have a, any objective experiences so I want to, one possibility is that I should be patient about whatever it is.... how I Work. ....I remember Work quite often, at least I have been lately. And when I remember I, I think it's just myself that concentrates or I try to have the 'I' that observes motions, sometimes breathing and then after a while I forget.

MR. NYLAND: Terry, how would you describe Objectivity if you want to define it.

Terry Block: I think. Well, I had, way way in the beginning one or two accidental experiences, gift experiences, and I imagine that that's what I compare it to. I think that, we discussed it in small group, ah, there is a different state when I am Working. I sometimes will remember the attempts at the end of the day and I can remember them so that there is a clarity. I mean, it is definitely, different. My head is not scattered and I'm not sure, but I sort of feel an experience should stand out a little more.

MR. NYLAND: Maybe you expect a little bit more than you can have right now. It does not change the principle and it really depends on what you consider Objectivity in, in combination with or in contradistinction

with subjectivity. The question is, sometimes, where does Objectivity start, and of course where would it end? And what is it for us? For instance, we say, where does Inner Life begin when outer life is peripheral or just ordinary forms of behavior? Where is Essence? Where do I actually find the central point of essentiality? Or, if I say where does space start and how far does it go? Where does God appear and how far is He away from me. What is the next level? Do I use the next level simply as a description of a level which is higher or different from where I am now. And theoretically there ought to be many different kind of levels if I assume that this level where I am now and going up to the next requires a certain step or perhaps is a certain distance away. If that is the indication of the progress that is being made, that it will have to be stepwise, then I ask again where is the end of that kind of a ladder? It is a stepladder. So, you see, I don't get very far by just saying Objectivity is everything that is non subjective, because if I introduce into any kind of subjective form just a little bit of Objectivity, do I have a right to call it already Objective even if it's one percent? It definitely is different the same way as when there is darkness and a little light enters, I will not call it total darkness; of course I cannot call it total light either. But that what surprises me in darkness is the light because that has substance. When it is darkness I call it absence of light. So, using that same kind of formulation, I say Objectivity is the absence of subjectivity. Now, it may not be so easy to describe where subjectivity ends because how much do I include in my world of subjectivity? In the first place the material forms and the different things that are more or less subject to being able to be, to be weighed. But do I also include in that a kind of a feeling which is not necessary expressed even in words but is felt and exists? All concepts which are abstract and not concrete or thought processes which quite definetely are not so definite in material form. And going over from these different

stages you might say of different phases of matter in certain forms of density, where will I stop when I say my subjectivity now ends? Does it end with my feeling, and quite surely that what I consider feeling for myself has a certain ethereal quality already when it is connected with states of awe and a definite experience of a certain kind which I cannot put into words.

I think your definition of Objectivity is a little bit too narrow. I would simply say that anything for me that as a result of being interested in Work and making attempts in accordance with what I can call an attempt, whenever it will give me a different viewpoint, is already indicative of some kind of a change. How far the change is, now, away from what I am and to what extent even that change becomes permanent, that is a matter of further experience to be determined when I continue to add new kind of phases to my own old, original idiosyncrasies. And so, I say as soon as I take a step out of the door I'm already in Objectivity. I don't define it further. I'm interested in change. I'm interested in the introduction of something that has a different quality. And when I try to define, now, on that basis the difference between subjectivity and Objectivity, it means really that subjectivity is connected with what I say is my body, my life and that anything after death would be already Objective. Of course it isn't so, because when I get to the next state in the spiritual existence I still will be more or less subjective in relation to that where I am the next step will become Objective to me. If I consider it from the standpoint of finiteness and changes in density, where do I really, and would I really become Objective? Only, you might say, at the last step when the finiteness in its greatest lightness of density goes over into infinity. And you understand that is extremely difficult as a concept.

If I bring it closer down to earth, I said I understand time in a certain way of time duration and I use seconds and half-seconds and perhaps even smaller, smaller particles of that kind of a time length. If

that happens to me, then I say, "what is a moment?" Is that subect to the same kind of definition and dimension as there is with my time? And so since I don't know exactly how to define those kind of concepts and terms, I only take that what is within my reach and what is nearest and in order to give myself a little bit encouragement I call anything that is already a little different Objective until I prove to myself that it is not as yet sufficiently Objective to be called by that name.

Try to get away from the idea that Objectivity is such a necessity for wanting to Work and that if you don't have that kind of experience that then one does not Work. Immediately, immediately when the word Gurdjieff is mentioned and when there is an indication of saying Work on oneself, when there is a questioning of that what one sees as if that what is being seen is not exactly the reality which also could exist, as soon as I start to doubt in my ordinary philosophical thinking that certain things are not as sure as I originally thought about, I already at such a moment, I start Work. It is not defined in the terminology we wish, and it is necessary to determine it in such terminology if I want to follow a method of Work but as far as the realization of something that is different from my ordinary existence as a human being, I simply say that any man one, two, and three who has no thought about his inner life or the possibility of future life or life hereafter belongs simply to one group, and anyone who starts to think and already feels and sometimes has a little experience of something a little different and particularly experience of what might be called contact with spiritual world is already on his way for, to become free.

You understand that, Terry?

Terry Bloch: Yes.

MR. NYLAND: Don't be narrow minded; just Work. Everything will fall in place in the proper proportion and with the proper name,

and for the time being it does not matter what you call it. For the time being it is essential to establish what you are in different aspects and to what extent that can be made into certain little groups like physical and emotional and intellectual; it's only to help you to keep your thinking straight. But soon as something is said that one ought to Work in accordance with an Impartiality which belongs to an Objective concept and something that eliminates the thoughts and the feelings, eliminates all kind of associative forms, everything that reduce my particular self-criticism or also that what is explanation after explanation, associative forms, rationalization processes. All of that, as soon as that is so-called attacked, I start on the road of, I call it freedom from my ordinary unconscious state. And let it be like that, Terry. Alright?

Terry Bloch: Yes. Thank you.

MR. NYLAND: Alright.

Harry Strauss: Mr. Nyland?

MR. NYLAND: Yea.

Harry Strauss: Work right now is starting to become more real for myself and I don't, the question has to do with placing a certain kind of experience. It, when I remember, when I remember Work and I try to have an awareness of myself there is much more, there's the reality of myself existing then, and along with that there's a wholeness that, there's a wholeness that, that's never been as real before and it just, it seems like at that time that it's possible to extend Work more and I don't know. I feel that I don't know how to place that kind of experience. There's ...

MR. NYLAND: What is so difficult to place, ah, something that is a new experience. If one has towards any kind of experience an openness and sometimes a very definite desire to see what might even be new in an experience then, of course, you are prepared already to experience something that you don't know anything about, that you even cannot

put in words. Or, simply this kind of seeking for adventure shows that one is alive in wanting to expand in directions which are not as much bound as the way I am living now.

Now, how different that kind of new experience will be from that what I already experience depends entirely on how narrow I am in the present experiences with which I am familiar. If my world is already sufficiently large to include a great many of different kinds of experiences which are within my means, then another one which is a little different perhaps but definitely new is not such a difficulty. If I'm narrow minded I have a great difficulty of allowing just the least little bit of a change to take place.

It depends now on the kind of experience that starts to affect you and which, for which you have no place as yet. If that has to do with a certain wholeness, an understanding of that what you really are or the creation of what sometimes is called of a new reality, one starts to examine the kind of realities that one has lived in already before, or that what one has heard and what apparently is possible to exist without having any, any experience of itself as an actuality, one may have lived already for a long time in definite forms of imagination, almost so close that the imagination practically has become a kind of reality. But you see the whole thing is very gradual and if one starts to measure it as zero and one and one hundred and uses percentages, every step that gives you one more percentage of that what you are going to get is of course already an indication of a change compared to where you came from. And so, it is a question not so much of that kind of a change of new experience; it is the change of the character of the experience that counts and particularly that what is measured usually in terms of quantity changes over to terms of quality. That means of course that in the new experience something is introduced which is really entirely new and has different characteristics, and that is why one cannot place it so easily.

The difference of changing in evolution, when it is easy, it's an ordinary line which is tilted a little bit and goes up at a certain amgle. When it becomes extremely difficult to interpret any kind of a change of that kind even if it is in evolution, is when that process takes places in accordance with steps, and that is where I think we make, ah, we make mistakes. We think we ought to be able to understand that what logically could follow as a result of just a tilted line, and in most cases it's true because it's not subject to any kind of a change, not even a time change, only a little change in space. But when there is an introduction of a change which has to do with a step then there is the end to the first step and then everything changes when you go over to the next step and the change is the introduction of a different vertical line which is not in the original program and therefore the stepwise changing over and indications of different levels always will mean that at any next level something new has to be added or something old has to be eliminated before the next level can give place to that what is a new experience.

If you look at it that way you will see much easier where new experiences belong. And when one says and compares it with different states of consciousness which we sometimes do, simply calling sleep physically quite a different level from life as life compared to when we wake up in the morning; of course it's obvious because many things start to function which do not function during a sleeping state, or at least are not functioning in the same measure. The sense organs don't function very much; they are still there, they are still alive; blood circulation is a little bit reduced; breathing is also made a little easier, and there is definitely no necessity for speech. So the forms of energy that will become apparent in the next level of consciousness are quite different from the original one and something that is new and is introduced is what we call 'semi-wakening', which means that

in the state of sleep a body is quiet and does not aware of the different activities of the body have been reduced to practically nothing or just the mere maintenance. That when one then gets up and is so-called 'semi-awake' there is a locomotion; there is a walking, there is a possibility of movement. I'm not talking about sleep walkers because they don't have the consciousness of the same kind as what we have in the, in the semi-wakening state. But then if you go from the ordinary sem-wakening state to the next which we call Self-Consciousness, that what is introduced is Objectivity. It has to do with that kind of Simultaneity which does not exist in the waking state, semi-wakening state. It only exists when one becomes free from dimensions and particularly the freedom from dimensions become apparent when one is Impartial to that what one is oneself. So that is the new introduction of something which is quite different from the lower level, and in exactly the same way the reasoning would apply to going from Self-Consciousness in to a Cosmic Conscious state; the introduction there is the losing of one's name. But, you see, all of that means that there is a different kind of quality at the next level, and I look for a difference in quality. So if I'm surprised I try to find why it is that I have to be surprised. When I discover what is the new quality I will not be any longer surprised. You understand that, Harry?

Linda Blithesdale: Mr. Nyland?

MR. NYLAND: Yea.

Linda Blithesdale: This is Linda Blithesdale.

MR. NYLAND: Yeh.

Linda Blithesdale: I want to ask you a question about trying to Work on myself. I find it very, very difficult to get myself relaxed enough even when I try to drain or even when I ...

MR. NYLAND: To get yourself what?

Linda Blithesdale: I'm sorry?

MR. NYLAND: To get yourself what?

Linda Blithesdale: To get myself relaxed.

MR. NYLAND: Relaxed? Also in the morning?

Linda Blithesdale: Yes. I guess I'm talking to fast.

MR. NYLAND: Yeh.

Linda Blithesdale: I find it very difficult to get myself in a relaxed enough state in order to really Work on myself. My mind just gets going and.....

MR. NYLAND: Darling, why would you want to be relaxed in order to Work?

Linda Blithesdale: Because my mind and, and uh, my life just keeps coming in there and I just get so caught up.

MR. NYLAND: Early in the morning?

Linda Blithesdale: Yeh. Even early in the morning.

MR. NYLAND: But what do you start thinking about early in the morning?

Linda Blithesdale: I don't know, everything.

MR. NYLAND: No, how can it be? Are you closing your eyes sometimes?

Linda Blithesdale: Yes.

MR. NYLAND: And do the thoughts go whirling around just the same?

Linda Blithesdale: I was wondering, I tried, recently and I tried to do 'I', closed my eyes and I actually get visual pictures and I tried to give it the qualities of Objectivity, Impartiality, Simultaneity.

MR. NYLAND: Yeh, Yeh, Yeh, those are all big words. They have no meaning my darling.

Linda Blithesdale: (inaudable)

MR. NYLAND: No, No. How long have you been interested in Work?

Linda Blithesdale: Well, it's been a growing thing. I've known about Work for I guess three years.

MR. NYLAND: Yeh, but I mean interested in Work means actually Working.

Linda Blithesdale: Yes. I have tried to actually Work, but...

MR. NYLAND: Good. Could you tell me what you do when you try to Work?

Linda Blithesdale: O. K. Huh. Well, fairly recently I have had the task which I took upon myself to take a walk early in the morning right after I got up and it was really a long walk and I'd come to a certain point where I try, I mean a tree or something, where I'd try to have present to me...

MR. NYLAND: In a tree?

Linda Blithesdale: And I'd try by walking in different ways, like one block I tried walking fast, another block I tried swinging my arms and, huh, well at the beginning of the walk I never really could get into it as much as at the end of the walk.

MR. NYLAND: Yeh. Now, where does Work start?

Linda Blithesdale: Work starts with a wish.

MR. NYLAND: Yeh, Yeh. But on your walk.

Linda Blithesdale: Work starts really by leaving my uh trailer. I, I start trying to make attempts.

MR. NYLAND: Yeh. I, I know. Where. When does it start? So far it hasn't started yet, you know?

Linda Blithesdale: Huh, I can't quite hear you.

MR. NYLAND: I said so far it has not started. All you have given me is a description of ordinary unconscious behavior.

Linda Blithesdale: Oh, O. K., so when came to the tree I tried to visualize or tried to create an 'I' to observe me.

MR. NYLAND: Yeh. Good. Does that Work then; that is, is it working, this 'I', after you create it?

Linda Blithesdale: You see, that's ..I don't really know. I mean..

MR. NYLAND: Yeh, that's what I'm afraid of, that you really don't know.

Linda Blithesdale: It's something that maybe is a little different but it certainly is not what I understand of waking up and having a real experience.

MR. NYLAND: Do you understand when we talk about the acquisition of self knowledge? What is necessary for that, the recording of certain facts or data about myself and the necessity that such facts should be truthful, by which we mean they have to be Impartial and have to be recorded Simultaneously? Do you understand such terms?

Linda Blithesdale: Yes. I understand, what huh, you know, and I do try to collect knowledge but it isn't really ... Well, of course I think I have the same problem that my definitions of Objectivity maybe a little bit narrow or maybe I maybe I may be too critical...

MR. NYLAND: No, I don't mind if it's narrow as long as it is right in principle. Were you last night in Berkeley?

Linda Blithesdale: No. I wasn't.

MR. NYLAND: Well, I'M sorry because in the beginning I started to explain a little bit by new forms of machinery in your mind and it might be helpful if you try to listen to that to see what is really meant by Work or the creation of an 'I' and the purpose. You see, there has to be something that starts to function and you can explain it intellectually and you call it an 'I'. If you want to use the word 'something present to you', it's quite correct if you understand what that presence really requires, or, also, what is the description of that kind of a presence. And what is the affect on you or what is the presence for? Why would it want to be present to you? And then if that is a necessity of a relationship between the two, the presence and that what you are, it is very similar to that what is 'I' and what is 'It'. And that the process must go on between the two and we call it a recording process as a result of an Observation on the part of 'I'. Now, it has nothing to do with the tree and it has nothing to do with you going slow or swinging your arms. It has to do with what you are at any one time when this 'I' becomes Observant about you and then records your existence without any like or dislike, without any description, pigeon-holing, any kind of an association, any kind of rationalization

process and so forth. So it is quite plainly a simple matter of obtaining facts of existence of my self and accepting that kind of a collection of data as self-knowledge. I think you have to be a little more clear about that and I don't think you are now. You think it is just taking a walk maybe and swinging your arms. It's nothing to do with it. Next time simply stay home and if you wish, walk up and down in your room. If you want to make that really meaningful for you, make it so that when you walk you have no reason to walk up and down, you just walk for the sake of walking and then see if at such a walk, and you walk slowly, it might be possible that something is present to you which is actively Observing you. And if then, in doing that, that what is Observing you gives information about your self as you are; that you are, we say first, of the fact of you being alive and existing. Not as yet describing yourself in any way whatsoever. And do this for some time if you can. The days of the week, I don't know what, where you will be Saturday and Sunday, you can always ask questions if you do come. But if you do have a chance from now until the moment or the time, if you can ask me the question quite right, if you can, and you will be here next week, ask someone else in the group that kind of a question. Simply say "I don't understand Work as yet but please repeat it to me" or you say "I start to understand what is the meaning of Work and I have now tried to Work, please correct me if I'm wrong." Will you do that, Linda?

Linda Blithesdale: Yes.

MR. NYLAND: If you want to Work you must be a little bit more serious about it. It's not a flippant question.

Linda Blithesdale: I didn't feel....

MR. NYLAND: Yeh, I know. It's right.

Linda Blithesdale: (inaudable)

MR. NYLAND: Then you must not be satisfied by just a little bit looking at it lightly.

Linda Blithesdale: Looking at it what?

MR. NYLAND: Looking at it lightly, superficially. Try really to make such attempts, what we call the creation of an 'I'.

Linda Blithesdale: Well, I really do think I tried.

MR. NYLAND: Yeh, but it doesn't function, darling, and don't talk too much now. Alright?

Linda Blithesdale: O. K.

Ellen Forbes: Mr. Nyland?

MR. NYLAND: Yea.

Ellen Forbes: Recently I seem to be noticing certain characteristics of my behavior, uh, and I had an experience when I was acting in way that I normally act which I have been quite critical of. Should I wait?

MR. NYLAND: Yeh, you have to be critical about the engineers.

Ellen Forbes: And....

MR. NYLAND: Now wait, really. Really time....

Side Two

Bill McDonnell: O. K.

MR. NYLAND: They say it's alright.

Ellen Forbes: O. K. and I was behaving in a way that I particularly notice when I want to direct people and tell them what to do and all. I guess I was somewhat alert to that and that I was doing that and then for a moment I was just, I was just there and...

MR. NYLAND: Wait a minute Ellen. You were annoyed and then you say for a moment you were just there?

Ellen Forbes: Well, can I finish? I don't understand that experience particularly, but my question is, how can I come just closer to, how can I, what does it mean to be able to really accept myself instead of...

MR. NYLAND: You don't do very much and just happen to exist. Can you accept yourself then as a matter of fact of aliveness or existing as life in the form of your body?

Ellen Forbes: Well many times I can but many times I, I.....

MR. NYLAND: Leave out the times that you cannot do it. Make statements like that when you can and you're sure then that that what you receive is what we simply call an Objective fact. You don't have to use a high-falutin name for it. It is just a matter that you exist and you know it. But you have to know it in such a way that you're not going to describe what you are or that you don't introduce anything of a feeling, anything of a thought. Just the acceptance of yourself as you are and happen to be and without any wish of arguing about it. It is not so difficult to understand what is meant by that form of acceptance. Impartiality is not so difficult a concept.

Ellen Forbes: Well, I think I understand that but I don't, I don't understand what to do with all the ordinary kind of information that seems to be....

MR. NYLAND: Try to do it, rather, try see if as we say simply, as if you can Work in certain conditions, and continue to find such conditions in which you can Work in, then, acquiring a certain number of data about yourself. Leave out the times that you feel you cannot do it and don't try it. Remain very simple in the beginning about application of this kind of a method in conditions where really there is a good chance of success. And don't stare yourself blind on the times that you cannot do it. Can you promise?

Ellen Forbes: I guess so.

MR. NYLAND: I wish, I wish you would promise that you would say "no" to conditions you know already are not very good for Work; don't make an attempt. Only work when you feel you can do it and then do it as well as you can. But keep on adhering to the rules which are required. The understanding that Work on yourself is a three-fold activity: the Observation itself and the definition of what should be the calibre of the Observation; that is, the characteristic which is first this question of Impartiality, the question of Simultaneity. Those are the requirements of Work and you must adhere to them as such requirements very

strictly because otherwise it won't help you at all. All three are necessary to obtain an Objective fact and if it is really this whole question of Work on yourself is the freedom from subjectivity and entering into an Objective realm, then of course you have to submit to the requirements and the prescription for a method of Work, and unless you follow that prescription you cannot expect any good result. Alright, Ellen? Yeh, reduce it to much greater simplicity and don't think too much about your work. It is quite easy to remember what we just now talked about and you try to put that to practice.

Ellen Forbes: Alright.

MR. NYLAND: Alright?

Pam Arion: Mr. Nyland?

MR. NYLAND: Yeh.

Pam Arion: This is Pam Arion.

MR. NYLAND: Yeh.

Pam Arion: I have a question about, ah, an experience in which there was a fact of myself and something came in and said that it was unbecoming. And it's a manifestation that I've tried to deal with a long time. It has to do with jealousy. And .....

MR. NYLAND: And was that unbecoming?

Pam Arion: That's right, that's what the experience was.

MR. NYLAND: Who told you it was unbecoming?

Pam Arion: Well, I was totally caught up in being jealous and..And I was riding in a car and my arm was a certain way and I noticed that and at the moment I noticed it something was aware of the fact that this body was in this position and then it's like it...

MR. NYLAND: Did the position have anything to do with jealousy?

Pam Arion: At the moment I didn't connect the two but afterwards, it, it's like it all went away after this experience.

MR. NYLAND: Now wait, let's get started again. What experience was what?

Of jealousy?

Pam Arion: No, the experience of something observing my arm in a certain way, I guess that I, uh, thought.....

MR. NYLAND: Yeh, but that, that you see is not Impartial, is it?

Pam Arion: No.

MR. NYLAND: When you observe your arm in a certain way you already start to describe it. So, again, it is not Work that way; it is just a thought.

Pam Arion: But how could, like it's never happened to me before that, that entire state I just completely let go of.

MR. NYLAND: Oh, that is possible, because some times you can reason yourself out of it, when you see the absurdity of it or the impossibility of reaching any kind of a conclusion. Or even that your wish for having to have a result disappears. Its quite possible. You lose your taste sometimes. You lose interest and when you see such and such, let's say you were interested in a person and up to a point where he uses a strange kind of a word that you don't like, maybe that's just enough to close the door. I think such events can happen in ordinary life quite easily. We say it sometimes, it leaves me cold and before that you might have been a little warm.

No, No. The process of really becoming as if not interested at all still has to remain an active process. Impartiality means that there is no interest but I still remain functioning. There is a difference. I may as well fall asleep and say I have no further interest; it does not mean then Impartial. You understand what I mean. A thing has to continue to exist and then something in me has to become Impartial to that what continues to affect me in an ordinary way. That what interests me as myself which is the object for Observation, is constantly under the influence of my thought and feeling, and they, both, these both organs, will record all kind of facts about myself in a subjective manner.

Parallel to that there could be an 'I' Observing me which is completely free from the thought and the feeling processes. It's the same me, so from the standpoint of ordinary subjectivity it's an enormous difference of description and there is a great deal of interest in me existing and from the standpoint of an Objective reasoning there is not kind of interest, at the same I still exist. I don't think it's so difficult to understand what I mean. But when you start to say, regarding either the jealousy, which is a description of a state of course is not Impartial either, or the position, the condition of your arm in a certain way which is again a description, it is a little bit further removed than you realize, I think, from the fact that all that is necessary is to Observe yourself and receive an indication of the existence of yourself only, and no more.

Pam Arion: So is it a long time before an 'I' can give you a fact about yourself say that, that you're unconscious? that...

MR. NYLAND: We talked about that last night a little bit.

Pam Arion: Yeh.

MR. NYLAND: And the question I said then in answering, I think Bill afterwards, I said it is a long time before that question really comes up. Because you see, what is needed for it is really is an existence of an 'I' as the result of Observation and then the usage of that 'I' for for the purpose of Participation. And only then it becomes apparent that something of the form which can be chøosen is necessary for the continuation of the existence of, of Life when it is expressed in a form which I then used, uh, donated uh, I mean uh, uh, defined as, uh, translucent. It will be quite some time. Alright?

Adeline Green: Mr. Nyland?

MR. NYLAND: Yeh.

Adeline Green: Adeline. Lately it's as if there's something very different. Uh, I call it a certain type of ~~alertness~~ 2 1. There have been several occasions when I have been in the midst of discussion or

arguments with people and it's like part of me sees that all of this is going on and it's in a very heated argument, for example but it's as if there's something solid in me or something in me that is connected with other people that is totally untouched by any of the arguing or any of the day-to-day types of things. And the question that I really have is that very often when this happens I will, I guess, see the absurdity of it and sometimes just find myself stopping the whole thing; that is laughing or something like this. But what I want to know is, that I work and I hope that I will change some day, but in the mean time I know that there are some things about me that are not right in my relations with other people, and there is no doubt about this. For example, selfishness; it does hurt other people. I have a child and I'm, I'm having a very hard time getting a perspective, I guess, on... what do I do in the meantime? I mean, I am working and, like I said, I've been having this type of an experience. There has been, I don't know if I'm making any sense, making me feel more solid and because of a certain solidity in what I am doing my reactions are not quite the same, I don't feel they are quite the same. I feel I'm much calmer and therefore I'm not reacting as much. But I just know that there are certain things that I want to do something about and it's not just a matter of, I don't feel it's just a matter of my accepting that this is the way I am. I feel that I do have some responsibilities, and I guess that what I'm saying is I just don't know what to do about myself.

MR. NYLAND: Adeline, when you want to accept yourself as you are, when you wish this 'I' to be Impartial to you, when it actually functions, you definitely take a responsibility for yourself. It's not that in the acceptance you forget yourself; it's extremely difficult to keep the responsibility because we would wish to describe it or in some way or other like it or dislike it and then you would be free from the responsibility. The fact that you want to consider yourself as a

form of life and look at yourself Impartially implies that you are then responsible for Life itself and not the form, and the whole difficulty you labor under is that you constantly consider the form. You don't consider life at all, and for that reason it is not the right way of Working. You keep on considering things of yourself. Sometimes perhaps you will say it is not right because it should not be like this, or you consider other people which are affected by you or you affect them and it is a description of, much of it, very much, ordinary life. I do not hear, as yet, that you have a certain fact that is, for you yourself, completely free from any kind of interpretation. The fact that you happen to have a body which walks, that could become a fact of that kind, and it is then, let's say, the truth about your body existing, and no more and no thought, no argument, no justification. Will you try to start Work that way and forget a little bit about your relationship with other people, of how you should be or what should be changed. Keep on accepting yourself as you are. Completely accepting it, stating to yourself, "that is me". Yes, that is me. No one can talk to me about it and know better than I do. I am the only one who has the information about myself which I now wish to make truthful and absolute without any further questions or any argument from anyone on the outside world." That will give you more than enough Work for yourself in which you don't have to consider even the impression you create on other people. It is just ordinary life, that you try to be as good as you can be, kind as you can be, considerate as you can be, and all kind of nice lovely qualities that you can perform with. That is one side. The other side is an existence of yourself for which you need an 'I' which is functioning Objectively. And that has absolutely nothing to do with any description of yourself in the state in which you now happen to live in an unconscious condition on this earth. Make a separation between what is Work and what isn't. Then you will see clearer what can be done.

Russell Schreiber: Mr. Nyland?

MR. NYLAND: Yeh.

Russell Schreiber: Russell Schreiber. Uh, in an answer to one of our Berkeley meetings, in fact a number of answers, a statement was made that made me think, the statement was something to the effect that Work, when an 'I' exists, should not only give one Objective information about oneself but also an indication of how one should be. And, I just wanted to ask you two things. Firstly....

MR. NYLAND: Hmmm, hmmm I ask you, may I ask you one thing first. Were you there last night?

Russell Schrieber: Yes.

MR. NYLAND: Well, we talked about what was becoming.

Russell Schrieber: I, I know it does relate very much to what you said last night.

MR. NYLAND: Yeh. Alright.

Russell Schrieber: Uh, I just, I wanted to ask not in the sense of umbecoming as much as, can, can one really, when, when I Work I can get a fact about myself, sometimes I have an intuition about what I should do, this or that, but I do not feel really that it is, connected necessarily with, with an 'I'. And I don't know whether I can even expect to have any indication of what I should become at this point. And I wondered if you would say something about....

MR. NYLAND: Russell.

Russell Schrieber: If one should even expect that.

MR. NYLAND: One works in ordinary life in an ordinary way and you are changing constantly, dependent on the acquisition of more knowledge or more dexterity. When you deepen your feeling you become a different person in relationship with others. When you learn how to saw and hammer, excetera, you will constantly change your whole process of working when, for instance, you are trying to saw some two-by-four and make a, and build a house. All the time you are changing. Nobody can stop you. There is a requirement because if you

didn't change it would become so monotonous that you couldn't stand yourself. And there is no objection to change, because that happens to be the nature of growth even in an unconscious sense and even if you happen to just live on this earth without having any desire to become conscious. Now, the question is, if that what I now consider my body to be, and the changes which take place in my emotional center and the changes which of course take place in my intellect by the acquisition of a variety of different forms of knowledge, the fact that I have intuition which tells me to also do this and that even if I don't have an obvious reason for it, all of that I can accept as belonging to me as a growing up kind of a person. I say, in an unconscious state. Now, there is no question to be decided, what is becoming or unbecoming, then only in accordance with the rules of ordinary society. When there is something that is either politically described or that if you don't do it you are going to prison or that certain rules belong to ethics, whatever it may be, one follows them and fall in line or when you are a little obstinate you don't, and you have a quarrel. The question of Work is quite different. Any kind of a change that takes place in myself in behavior form of my physical body or that what is an activity of the feeling or the mind is always suffient for any kind of an 'I' to Observe that what I am in any condition I happen to be. So the change doesn't count, and for that reason I'm not interested primarily in establishing what I ought to be until I have used what I am now for the purpose or the creation and growing up of an 'I'. When an 'I' is mature enough, you might say that it can talk to me, then I will listen but when it's immature I sometimes even would treat it like a child and I become conceited and say, "what do you know about me in my life, all you have done is so far collecting a few facts". And then the 'I' will speak up and say," yes, but they say are Objective". And then you say, Yeh, but what good to me? What can I use them for?". Let's collect ten

thousand or hundred thousand facts of that kind and then I will be able to do something with it because then I can spread them out in time and then I can make an Objective form as moving as a result of putting together hundred thousand Objective facts. You see, it's obvious we are not at such points yet where the 'I' is sufficiently grown up even to give me guidance. All it will do in the beginning is to give me a reminder of that what I ought to do and then the 'I' simply keeps on collecting and collecting facts and you store them away and your memory will have them and at a certain time when you want to consider yourself as an Objective person, you can take such facts out and count them on the five fingers of your hand. Don't run ahead too much. We're still in the very beginning stages of developing what is needed for knowledge of myself. I'm not at all building anything on top of a foundation unless I know that the foundation is permanent. When it is that, then it gets to be time that the 'I' becomes an architect and then I will talk about, for myself, and listen to the 'I' to tell me, "in this case you use this word and in another case you use only a sigh". You understand, Russell?

Russell Schreiber: Yes, thank you.

MR. NYLAND: Don't let's worry too much. This becoming question of course comes up. I talk about it many times. Many times I talk about things that are like vistas and pos, uh, possible creations of the future; what might happen; what gives you perspective, and it's necessary to talk about it because otherwise you would lose interest. When things become too monotonous, as I say, you change the furniture around. It gives you a new slant on yourself and a little bit more enthusiasm to wish to continue to live a little longer. Let's Work first so that an 'I' actually can talk, can give you data, can argue with you. It's a strange way to say the function of an 'I', because I doubt very much if that is a necessity for an 'I' to make itself known.

But, in a general way I have nothing to talk to an 'I' about when this 'I' is not sufficiently grown up to talk back. Alright?

Russell Schrieber: Thank you.

MR. NYLAND: Yeh.

Kathy Differding: Mr. Nyland?

MR. NYLAND: Yeh.

Kathy Differding: I'd like to describe an experience that is similar to others I've had recently. I noticed a certain feeling state I was in and it reminded me of Work and there was an awareness that there was an expression on my face and I considered that to be Objective. But then.....

MR. NYLAND: Wait a minute. You noticed an expression on your face?

Kathy Differding: No. I noticed I was in a feeling state

MR. NYLAND: Yeh.

Kathy Differding: and I wished to Work. It reminded me of Work.

MR. NYLAND: Yeh.

Kathy Differding: And then there was just an awareness that there was an expression upon my face.

MR. NYLAND: Well, that is what I asked. How do you know there was an expression on your face?

Kathy Differing: My mouth was in a certain position and

MR. NYLAND: Yeh, you see what I mean. It means there is a description.

Kathy Differding: Well, after. No. Wait. First there was just an awareness that my face was there and it wasn't, then came a description from my mind that it was an expression of being hurt.

MR. NYLAND: Yeh. Good. So then you became identified with that, didn't you?

Kathy Differding: Right. Then I realized that was using my mind, my ordinary mind, it wasn't, it wasn't objective any more.

MR. NYLAND: That is right. Could you have made it expressionless?

Kathy Differding: Well what I did then was I walked to get something

and for a couple of steps there was just an awareness that my body was moving. And then my mind came in again and did the same thing about, with some description of a feeling state and what upsets me is that I, uh, I might have two experiences of just an awareness and then it's like I allow my mind to give me insights or to describe me and it goes back and forth a little bit a couple of times.

MR. NYLAND: Do you mind it?

Kathy Differding: Yeh I do because I never... Usually in the past I have one clear experience and that's it for maybe five months but lately it's a little closer together---(inaudable).

MR. NYLAND: Can't you change this wish for Work on yourself to conditions where there is not that kind of an, an experience involved?

Kathy Differding: You mean feelings involved?

MR. NYLAND: Yeh, why, why do it at such a time when it starts to be interfered too much? There are many, many conditions of ordinary life which really do not affect you. All you do is to acknowledge them. Sometimes you see them; sometimes you stare at them, and which you yourself as you are is almost free enough not to notice anything in the outside world and not to necessarily that you have to have a reaction towards it.

Kathy Differding: : Uh, huh.

MR. NYLAND: You see, and I would use for the purpose of Work such conditions and I would not use them when there is too much of an expression in any form somewhere.

Kathy Differding: Yeh, I understand that.

MR. NYLAND: You see; use it when you get up, when there is nothing special involved. Use them when you are walking down the stairs, when you go in the car, when you get out of it, when there is no one around and there not, nobody is looking; you don't have to pretend, you don't have to be special, you just are yourself. You open a door, you close it. If someone is there on the other side go back again and wait until

the other is gone. When you answer a telephone see what is as a routine all the different things that have become habitual either in physical manifestation or in the way you happen to think habitually; the way you react emotionally, habitually. All of that, bring it a little under scrutiny so that it can be that some kind of a search light can be placed on it, and then use it for the way you are at that time and accepting then what you are without any further wish for describing it or determining if it's right or wrong or any kind of an expression; just the fact that you exist, and there are a hundred thousand times that you exist in the day. And use such times first. Building of an 'I' is a long process and it has to be given food and you use the food, I would say, without taking a little bit away from it when you can give it the fullest dose that you are capable, when you remain partly unconscious but simple in your unconsciousness; not using, practically not using energy for the maintainence then just almost like a routine manner existing, at the same time becoming aware of that kind of routine and then a wish just to look at yourself Impartially. Do that for a week or do it for some time. Then introduce new elements if you wish but don't let it go until you are a little bit more convinced that if you wish an 'I' to be there it will be there as a result of your wish; it doesn't have to take any time. Alright.

Kathy Differding: Yes.

Merrilee Murphy: Mr. Nyland?

MR. NYLAND: Yeh.

Merrilee Murphy: This is Merrilee Murphy.

MR. NYLAND: Yeh.

Merrilee Murphy: As I work and as I become more serious about my life and about the way I want to be, I, I wonder if it's possible for me to maintain a sense of humor and to be able to relate to my children and my family or if I'll just become like a very serious person and...

MR. NYLAND: Are you so afraid of that that it will happen?

Merrilee Murphy: No, I don't know. I can see that I will- I can see that Pat and I could become quite serious and, and not have a relationship between us then that perhaps we could be serious alone or that we could maybe become more serious about life and that I would miss some of, of something you know some different part of the relationship.

MR. NYLAND: Yeh. The solution is to become serious at the same time. (laughter). Suppose you read a book and you're interested in it, maybe a serious book and it may be humorous and you are reading, reading and one of the children comes around and wants this or that and you say "Don't disturb me. I'm reading a serious book." Do you mind that? You do it to the extent that you feel you're entitled. When you wish to Work on your self it's a very definite, almost I would say, private question. You do it to the extent that you want to satisfy that form of self-centeredness. You do it for a very definite reason otherwise you wouldn't want to do it. It depends on how much value that you attach to the possible result of that kind of an attempt. If you are honest about that, that you really want that, you also will be able to explain it to any body who even might question it. At the same time you have to use enough common sense that that what you persue can be done as much as possible without disturbing anyone else. And if it happens to flow over and reduce the good humor and increase the seriousness, I'm afraid that you make the decisions at the wrong time. Be much more clever about it. If you want to work you will find the time to Work without disturbing anyone else and it need not at all upset any kind of a relationship which in many cases is based on ordinary unconscious existence. Don't worry too much about the serious face or the serious attitude. If something actually can come that you wish for yourself, I think it's worth it. But don't do it in conditions where it, where it doesn't belong that you Work. If I want to become holy and sacred, I'm not going to walk on the street with a holy face. Can't you be clever?

Merrille Murphy: Uh, huh.

MR. NYLAND: Alright. How far are we on that endless....

Bill McDonell: Five minutes.

MR. NYLAND: Huh?

Bill McDonell: Five minutes, seven minutes.

MR. NYLAND: Seven minutes. Alright three questions of two minutes and one minute to spare. Any more questions or...

PAT MURPHY: Mr. Nyland?

MR. NYLAND: Yeh.

Pat Murphy:This is Pat Murphy.

MR. NYLAND: Yes. Oh! Alright, we'll have the other side of the coin.

Pat Murphy: Uh, Tuesday I had a very good day of Work because I woke up very strong in the morning and continued through the day and after the Tuesday meeting I was uh, uh driving home and trying to Work and my thoughts uh, uh suddenly interfered and uh at some point I discovered that I was uh, uh thinking about someone being critical of me. Uh, and...

MR. NYLAND: Of your thoughts?

Pat Murphy: No. I was being critical of the person and I realized there I was criticizing somebody and I should give that up and I wasn't going to do that any more. And it's...

MR. NYLAND: Maybe you want to improve yourself.

Pat Murphy: Yes.

MR. NYLAND: I see.

Pat Murphy: At that point there was a very strong thing; it was like an interruption from some other person that said, uh, this time don't try to make that resolution and, but, but continue on with what you're doing, at this point. And I've never had anything like that before.

MR. NYLAND: Who, who gave you that advice?

Pat Murphy: It, it was no person. It was...

MR. NYLAND: Another voice within you?

Pat Murphy: Yes, and it felt like it was another, uh, voice in my head that said at this point, "don't make the resolution" and I understood that, that I have done this thousands of times, that I would discover and then make resolutions not to do it again and this interruption came in and said just continue with what you're doing and I've never had anything like that before.

MR. NYLAND: Oh, haven't you?

Pat Murphy: No.

MR. NYLAND: Haven't you ever had a feeling you would like to continue to sleep and you hang a sign on the door, don't disturb me? Or if you want to make New Year's resolutions you're sorry that December thirty first came around too soon? I think these kind of voices do happen every once in a while. They're sometimes of course conflict, in conflict with what is another kind of a voice, and you're unfortunate when you consider the other kind of a voice a little bit more valuable than the first one. It's a question of your Conscience, isn't it. And if you are an impartial judge you will allow all voices to be heard. But if you are excluding certain things you're like the New York Times, only printing that what is fit. (laughter) Or, I say really change it: all that is fitted to print. (laughter) I think. Pat. I think it is just an ordinary affair. It, it happens, of course you think about it pro and con. You attach some value to it at a certain time; the next morning you have forgotten a little bit, then another kind of an event comes by an then you are reminded and you say, "Oh yes. I forgot really I should have acted upon that and I didn't". I say it is a matter of your Conscience. If you want to have it enter into your Conscience then there will be a judge. If you don't and keep your Conscience closed, then keep on working the way you do. If it is a question of really affecting you in

a certain way regarding the possibility of evolution, of growing up, of actually getting out and not, and leaving your, your child's shoes outside on the door and wait for the measurement of more, let's call it grown up shoes to be worn. It is that kind of a question for you. And don't pay too much attention to the voices which might distract you. Follow only one voice and try to see if that can be made more permanent and more clear. If you're Conscience can develop it will become reliable for the conduct of your life.

I hear that idiotic little alarm. So we continue on, uh, Saturday. If you do come we'll talk a little at lunch if you wish. You can, it is now in the realm of asking questions and answers, it's not in a lecture period anymore. So, good night everybody. See you again.